

A
A CATE²
CHISME
or institution of the Christen
Religion.

Newely setforthe by Ri
chard Tauerner.

Anno. M. D. XXXIX.

Cum Priuilegio, ad impris
mendum solum.

Edmund Duxford is
the ryght possessor
of the booke ypeynesse
and good man
of Edmound Duxford
Comfit ameti land if
fylle londes and men if
a ryngdoun þat shal be
þer. 1519. 11. 11. vñ
M. L.



Edmund Duxford is the ryght
possessor of the booke

RICHARD TAVER
bishoper to the Christen
Readers.

O Rasmuch as nat
only fathers and mo
thers (whiche by the
lawe of god be com
maunded to teache theyr chyl
dren) godfathers and godmo
thers (whiche be as it were su
erties for the same purpose)
haue bene of longe tyme in su
che sorte blynded and vtterly
ignoraunt in Christes doctrine
whiche nevertheles they pro
fesse, that they be nat able to
Catechise, that is to say, to in
stitute, teache, bryng vp, and
instrucci^e theyr chyldren, for
A.ij. whom

TO THE READERIS.

whom the one haue promised
to the churche at the Christen-
ning of the same, the other are
Prov.ii. bouden by goddes lawe (as a-
fore is remembred) to se them
taught and ryghtly instructed
in the christē faythe and lawes
of god: but also the prestes thē
selues whiche be theyr curates
and pastoures (where as by
2.Tim.3 Paules sentence they ought to
be apte to teache) partely for
defaulte of lerning and partly
for neglectynge theyr flocke
Ioan.10c (lyke careles hyrelinges be be
exceeding defective in this be
halfe: I therfore moued of
christen charitie to vter the ly-

M.C.W.

tle

R E A D I E R S.

the talent that God hath en-
dowed me with, am enforced,
accordynge to the example of
learned men in other countreis,
to set forthe vnto my countrey
men some handsome and com-
pendiouse Catechisme (which
is so called because it instru-
cteth, and bryngeth vp the
yōge christiā in Christes lawe)
For vndoubted suche one is
to be set forthe in the churche
to be learned and as it were drō-
ken in of chyldren, to be oftē
reuolued of men and women,
yea and to be continually ca-
ryed in the hādes or bosomes
(but much rather i the hertes)

A.ij. of al

TO THE R

of all ages, for an instruction
to the ignorant persons, a cō-
forte to the troubled, rejoyce
to the faythfull, spurre to the
slouthfull, brydell to the arro-
gant, relief to the desperate,
occupation to the ydle, refres-
shyng to the occupied, to be
shorte, an argumēt and mater
for sklender shepherdes wher-
upon to instructe theyr cure.

A.R.C. 18. Nowe therfore, lyke as the
kynges most excellent maiesty
mosteworthy to be compared
vnto the godly kyng Eze-
chias, whiche destroyed the
moste detestable ydolatrie of
the brasen serpēt, by the hygh
prouis

READERS.

prouidence of God traueileth
dayly of a wonderfull zeale he
beareth to the auancement of
godes true religion, to banysh
all poprie and Romyshe char
chaundysē within this his gra
ces realme, to the vnspeakable
healthe of his people the churc
che of Englāde, to the supre
macie wherof he is by the said
prouidēce of god nowe at last
in spyte of all his enemies re
stored: So semblably it shalbe
your parte to embrace suchē
pure, true and sincere doctrine
of Christē as setteth forth the
same, & so vtterly to renouice
that only the Romisshē byshop

A. iiiij. our

TO THE

our archenemie and the moste
pestilent ouerthrower of al god
lynes, but also his deuelyshe
lawes, constitutions and super
sticious thynges whiche haue
heretofore intangled our con-
ciences contrary to the Euang-
elicall libertie and trouthe of
gods worde.

That if ye shall appeare lo-
vingly & gredely to embrace
this brief worke, wherin is cō-
pryfed aswell compendioufly
as purely the hole doctrine of
the christen religion: ye shall
occaſion me not only nat to re-
pent me of my paynes taken
for your sakes in this behalfe,

but

R E A D E R S.

but also to take the lyke wher
so euer I shal espy that my in-
dustry and diligēce may serue
to your edification, profyt, in-
struction and pleasure, whiche
thyngē is my onely desire and
instant prayer, as best knoweth
god, that seeth all, to whom
be all glory prayse and
thankes for euer
and euer.

Amen.

“ ”

*Diligēce
merit
adūce
felicite*

G O D S A V E
T H E K Y N G E.

W. W.

ГЛАВА

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2023.4.6.34

Lorraine

AN INSTITU
TION OR CATECHISME OF
THE CHRISTEN RELI
GION.

That all men be borne to re
ligion or godlynes.

Because no man at all
can be founde, be he
neuer so barbarouse,
neuer so rudely & supl
brought vp, but hathe some fe
lyng of religio or godlynes, & is
naturally disposed to the samet
it is playne that we all be made
to this purpose and ende, that
we shulde knowledge the matri
cie of our maker and the same
so

A CATECHISME:

so knwoledged to imbrace, and
with al feare, loue and reuerence
to worshyp. But (to let the vn-
godly alone which seke nothing
els but to drowne this opiniō of
God planted in theyr myndes
and to wype þ same out of theyr
memoriþ) we at least which pros-
fesse godlynies and wolde be cal-
led Christes folke, nedes muste
thynke that this brykle and vn-
stable lyfe ought to be nothyng
els then a certayne sayc or me-
ditatiō of immortallitie. Nowe,
the euerlastyng and immortall
lyfe we can no where fynde but
in god. Wherefore the chief care
and thought of our lyfe shulde
be to seke god, and with all the
endeuours of our mynde to get
þ

pp unto hym, and to repose our
selues nowhere elles, save in
him alonely.

What difference is betwene
the false and true religiō.

¶ As muche as we knowe
this by our comō sence and
understanding; that if our lyfe
be destitute and voyde of religiō
we lyue moste wretchedly, yea &
differ nothyng at all from the
brute and vtreasonable bea-
stes, there is no man that woll
cometo abhorre bterly from al
godlines religion and service of
god. But nowe certaynly in the
maner and forme of expressyng
and declaringe this religion is
doubtes

A CATECHISME

doubtles no lytle difference: for
the most parte of me be nat touch-
ed with the true and sincere
feare of god, but bycause, whi-
cher they wyl or nat, they be pic-
ked with this thought (whiche
ever amoungē hathe recourse in
their myndes) þt there is a cer-
taine diuinitie or Godhed, at
whose pleasure they stād or fal,
beynge I saye therfore stryken
with the opinio of so great a po-
wer, least they myght happen
to sturre the same against them
by their ouermoche negligence
or despysing: they gyue some ma-
ner of worship (such as it is) vnto
this Godhed and power. In
the meane season yet leadyng a
moost beastly and laboles lyfe &
castinge

castynge vp all studies and endes
uours of honestye and good be-
hauour: they shewe the selues
excedyng careles and wonder-
full recheles in despysyng the
ryghtfull dome and sharpe sen-
tence of god. And then, because
they measure not god by his in-
finite maiesty, but by þ loutishe
and grosse vanicie of theyr wyt,
they so departe and traytreyusly
shynke awaye from the trwe
god. Wherfore with what care
souer they afterwarde busye
them selues howe they maye
worshyppe god, they are neuer
the better, but labour in vayne,
because they worshyp not the
everlastynge God, but the drea-
mes, fancies, & dotages of their
hett

A CATECHISME
herce in stede of god. But as for
true religion & godlynes surely
it standeth nat in feare, whiche
wolde sayne indeede fleeth iude-
gment of god, and therfore be-
cause it can nat flee it, feareth it
but it rather lyeth in trewe and
sincere affection, in louyng god
as a fathet, and fearing hym
with all reverence as a moste
þead soueraigne lord, cuet more is
imbrasyng his ryghteousnes & it,
hatynge woxes then deathe to of-
fende his maiestie. So who so eas-
uer is rored in thys godlynes inc-
and true religion dareth nat of bot-
hys owne brayne forȝe hym a
god as he him selfe lusteth, but
sekethe the knowledge of þ true
god, curiat god hym selfe, and God

ta-

A CATECHISM.

for taketh him to be none other, thā
elp suchē as he sheweth and decla-
reth him selfe to be.

What we ought to knowe
of God.

S

pth the very maiestie of god
spasseth þ capacite of mans
understanding, so farre that it
is impossible for him to conceyue
it, it is expedient for vs to ho-
nour rather his hyghnes, then
to rashely to serche it, least of suchē
incomprehensible lyght we be
utterly stryken dohone. for this
cause then, god muste be sought
and searched out in his workes
as by certayne forsteppes, for
Goddes workes in scripture be-

W.J. cal-

A CATECHISME.

called the shewes of thinges in-
visible, for as muche as they re-
presente before our eyes such
thynges concernyng þ lord þ as
other wyses could nat beseue.
This I saye, not that god wold
kepe our myndes in doubt, by
wayne and wypde speculations,
but that it is ynough for vs to
knowe þ true religion, I meane
faith coupled with the feare of
god, and that the same is first
breathed into vs, nourished and
strengthened only by god, for in
this uniuersall ordre and course
of thynges, we beholde the im-
mortalite of our god, frō whom
all thynges flowe & haue they
beginning, we se also his myght
in that he made such a boþhe

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.1. E.

Vp-

A CATECHISME.

Wholdeþ þ same, his wylðom
in that he hathe set in so goodly
ordre such an infinite dyuer-
sittie of creatures, & keapeth the
alwayes in the same to the es-
chewyng of confusio. We marke
also hys goodness, whiche was
the very cause botche that these
workes were made, and that
nowe also they stande sure and
strege, his rightwysnes in that
so wonderfullly he declareth hym
selfe in defendyng the godly and
punishing the vngodly, we per-
ceiue also hys hyghe mercy, in
that so gentilly he suffreth our
wycchednes, to þ intent we shulde
returne as his mercy giueth vs
occasion to do. Here vpō myght
one at large be enformed (as

þ. iij. muche

A CATECHISM.

muchē as were sufficiēt for vs) of Gods maiestie and goodnesse and what he is, but þ our dulnes is so greate & the eyesyghe of our mynde so blount and daſelvng at so open a lyght. Meyther is it onely a blyndnes that thus causeth vs to stouible, but there is also suchē a frowarde and caukred opiniō in vs, as in ponderyng the woxkes of God taketh euery thyng a mylē and cleane out of course, yea & courneth vp set downe all þ heuenly wylsdome so eudiently appa- rauit in creatures. We muste therfore nedes come to Goddes worde, for in it, & by it (I meane in the holy scriptures) God is by his woxkes wonderous wel

descri-
bed

He was
gloriouſe
and
greaſe

the
crafte
of
wile

A CATECHISME.

descrybed vnto vs, whete the
worke's the selfes be weyed and
estemed not after our frowarde
iudgement, but by the rule of
the euerlasting truth. Here thā
we learne that our God is the
only and euerlasting fountayne
of all lyfe, ryghtwysenes, wyl-
dome, power, goodnes & mercy,
from whom lyke as without ex-
ception al goodnes dothe come,
so all praye se ought boothely to
be rendred to him as his owne.
And by this meanes all thyngs
though they evidently appeare
in euery severall parte bothe of
heauen and erthe, yet to what
purpose they serue, what they
maye do, and vnto what vse we
muste understande the, we shall
B.iiij. easly

A CATECHISME.

Easely espye whē we step doþne
to our selues, & confyder howe
god setteth forth his owne lyfe,
wysdome and power in vs, and
howe he practiseth his ryghte-
wysenes, goodnessse, and mercy
towardes vs.

¶ Of man.

Conc. I.

Man was fyste made to the
myngage & lykenesse of God,
that in all hys ornamenteſ and
iewelleſ wherwhē he was rychly
decked of god, he shulde honour
the maker of the same and wor-
shyp hym with such kyndenesſ
as became him. But forasmuch
as he, trusyng ſo muche upon
the excellencye of hys owne
nature

A CATECHISME.

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nature that he had quyte forgo
ten whence he came, and wher
by he was mainteyned, accoumpt
ed to aualunce hym selfe avoide
god, it was necessary he shulde
be spoyleid of all goddes benefic
ies wheron he was so folyshel y
proude, to the entent that bohers
as he that was so ryche and endooed
wed of Goddes bounteousnesse
thought scorne to know his ma
ter in hys felicitie, chalide nowe
beyng naked and destitute of all
his wealthe, learne to knowe hym
in hys myserie.⁹¹ Wherefore so
many of vs as be spronge of the
seed of adam, be borne very
fleshe of fleshe, ylyknesse of God
utterly abolylshed and extyncte
in vs, so that nowe vpon what

B. iiiij. parte

A CATECHISME.

parte so euer of man we cast out
eye, we can se no thyng but that
is vnpure, vnhallowed and ab-
ominable afore god. For þ wyls-
dome of man being blynched and
wrapt in infinite errores, with-
standeth alwayes the wylsdomme
of god, his frowarde wyl full of
corrupte affections, hateth no-
thyng worse then gods ryght-
wyses, his powers vncoward
to all good wokes run hedlong
vpon all wyckednes, agayn god

Of free wyl

SCriptures euery where
wytnesse that man is the
seruaunt of syn, wherby
is meant that his disposition is
so tourned from ther ryghtwyses-
nes

Ioan. 3.

Ro. 6.

2. Pe. 2.

2000

.111.61

A CATECHISME.

nes of God, as he can neyther
thynde, luste, nor employe hym
to any thyng, but þ is vngodly,
crooked, nawy and vnpure, for
the harte beying so in the inner
partes enuenomed with þ pop-
son of syn, can breache nothyng
but the fruites of synne. yet it
may nat be so taken, that man
is forsed to synne, as by urgente
necessitie, for he synneth of hys
propre and iwest ready wyl. But
forasmuche as his affectiōs be
corrupte, he utterly abhorreth
all ryghtwysenes of God, and
greedely remueth vpon all kynde
of wickednes. And so he is cleue
shut out from the free power to
choose good from badde whiche
they call free wyll.

B.v. Of

A CATECHISME.

Of synne and deathe.

Synne in scripture, is called
not so muche the corruption
of nature, whiche indeede is the
heade spryng of al byce, as y ras-
gyng lustes that spryng therof,
peache heynous abominacions
that brast out of thise lustes, as
murther, theste, aduoutry, and
other lyke. Wherefore synners
euен from our mothers wombe
be all borne to the wrath and
vengeaunce of God, and euer
the elder we ware, the more gree-
uous iudgement we heape vpon
vs, so that all our lyfe longe we
go forwarde vnto deathe, for
sythe it is no doubt but all ini-
quicie is cursed of goddes ryght
wysnes, what shall we boore-
ches

ches loke for at hys hande, but
very confusion, for that bryng-
eth his displeasure with it, for
asnuiche as we be pressed with
so greuouse a burden of synnes
and corrupted with so infinite
drosse of vncleenes. Thys
thought, though it be hable to
ouerthowde a man with the fear
therof & euer dryue him downe
with despayre, yet to vs it is ne-
cessary, that we beyng thus stri-
ped of our owne ryghtwysnes,
destitute of all trustyng in our
owne power, and put backe fro
all hope of lyfe, maye learne to
fall downe lowe afore the lorde
knowyng howe beggarly we be
of our selues, howe miserable,
and very villaynes, and thus
know-

ALCATECHISM.

Knoloyng our obone wickednes,
dishabilitye & fal that we maye
gyue hym all the prayse of holynes,
power, and saluation.

By what maner we be restored
agayne to lyfe and healtche.

From this knowledge of our
selfe, so playnly shewing vs
howe we be nothyng at all, (if
it can earnestly settle in our hertes) there is a playne and redy
way to a more true knowledge
of God, yea he hym selfe hath
nowe opened vs the fyreste gate
into his kyngdomme, thus vnder
mynynge the two moste noysom
pestilences, I meane the vnde-
gardingynge of goddes vengeaunce
and

and þ false trust on our selues :
For then we begyn to lyfte vp
our eyes vnto heauen , whiche
afsoe dyd cleave faste vnto the
grounde , and we that afsoe repa-
sed in our selues nowe thynke
longe for the Lord . That same
Lord & father of mercy although
oure synne hathe deserued the
contrary , yet for his unspeake-
able mercy of hys owne mere
goodnes , sheweth hym selfe to
the troubled and astonyed con-
sciēces , and calleth vs home a-
gayn by what meanes he know-
eth most expediet for our weake-
nesse , from straieng to the right
way , from deathe to lyfe , from
perdition to sauegarde , yea and
from the kyngdome of the de-
uell

A CATECHISME

upill to hys owne kyngedome.
So therfore even to so many as
the lord vouchsaunt to restore
to þe inheritance of his heauely
lyfe, he vseth such maner trade,
that they beyng sore wounded
in conscience by theyz synnes,
and vexed with the burthen
therof, myght be styred to feare
hum. Fyrste of al therfore he gy-
ueth vs his lawe, to exercise vs
vnto that knowledgē.

¶ Of the lawe of the Lord.

The lawe of god is deliuered
vs the most perfecte rule
of all ryghtwysnes whiche we
maye well call the euerlastynge
wyll of the Lord. For there in
two tables hath he plainly and
fully declared what so euer he
requi-

requireth of vs. In the fyreste what worshyp his maiestie allo meth, and in the other what offices of loue be due to our neyghbour in fewe comauementes he hathe expressed. Let vs therfore heare the lawe, which done we shall se what learnynge we myste take of it, and what fruit we ought to gather therof.

Exod.xx.

I am the Lord thy god,
Whiche haue brought the
out of the lade of Aegypt
from the house of bondage.
Thou shalte haue no
straunge Goddes afore
my face.

Dñe

A CATECHISME.

Onē pece of this cōmaunde
mēt is in stede of a preface
to the hole lawe, for whyles he
affyrmeth that he hym selfe is
the Lorde our God, he meaneth
that he is suchē one as hathe
authoritie to cōmaunde, and to
whose commāndementes we
ought to obey. As he sayeth by
his prophet. If I be the fater,
Where is loue: if I be the lorde,
wher is feare: he also reherseth
hys benefytes, to reproue our
unkyndenes, if we obey not hys
woycē. for with the same good-
nes wherby he preserued þ peo-
ple of the Iues ones out of the
bondage of Egypt, dothe he al-
so deliuer all hys seruautes frō
þeyr perpetual Egypt that is
from

þe ground of the world
þe godes dominie

A CATECHISME

And where as he forbyddeth to
haue any other goddes, he re-
strayneth vs that we shuld not
gyue that is gods dutie to any
other, then to hym alone. He
sayth therfore. Afore my face,
so wherby he declareth, þ he wylle
not only be knownen as a god by
outwarde confession, but also þ
he wylle be cruelly take for the on-
ly god swardely in hert. These
thinges belong properly to god
alone, whiche without sacrilege
can be gyuen to none other, so
that him onely we ought to ho-
nour, in him to repose our trust
and hope, him to thak for what
ever good and holy thing we
haue, & unto him to rendre all
playse of goodness & holynesse.

C. i. Thou

1553 Aug 27
Baptized and go to school
Aug 27 1553 69

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Thou shalte not make sp
thy self any grauen yma-
ge / nor any lykenesse of
any thinge / that is in hea-
uen aboue / or ierth beneth
nor in the Water / vnder
the earthe. Thou shalte
not bowe downe to them
to Worshype them.

I yke as in y first cominaū-
dement, god declared him
selfe to be but one , so nowe he
sheweth what a God he is, and
howe he wyll be honoured . He
forbyddeth therefore to make
him any lykenes. And the cause
Dent. 4: hereof he sheweth in Deut. and
Esay. 4: for that no bodily sub-
staunce can be resembled to a
spirite.

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the spirite. He further forbyddeth
us to honour any ymage as a
thinge of holynes. Let us leyne
then y the worshypping of God
is a spirital thinge, for lyke as
god hym selfe is a spirite, so he
woll be worshypped in spirite &
trouth. He addeth therfore an
horrible threatnyng, wherby he
wold we knewe, how gretously
he is displeased w the breache
of this comauement. (I am
thy Lorde God.) This is als
moch as yf he shold saye that
he onely is the Lorde God, on
whom we ought to hange and
that he ca suffer none to behys
felowe, or matched with hym,
y he wil also defede his maiestie
& glori yf any go about to trans-

C.ii. pose

A CATECHISME.

pose it to grauen images or o-
ther thinges & boith such venge-
geaunce as shal be neyther short
nor singe, but þ shall reache to
our childre, our childdes childre
and unto their childre also, eue
as many as folowen theyr fa-
thers wyckednes, lyk as again
he setteth forthe euerlastynge
mercy & grace to the godly and
their offryngne also, euen to as
many as loue him and kepe
þys lawe. In thyß thyng he
þebieth vs the largenes of his
mercy stretched forthe into a
thousande generations, wher-
as he assigneth þys vengeaunce
to reache onely but to fourte
nerations.

Chou

Thou shalte not take the
name of thy Lord God
in vayne.

Here he forbyddeth vs to
abuse his holy name in
swerynge, either for folynge
fles or to establyshe our owne
lyves. Others ought not to let us
neyther to selfe wyl, nor pleasure
sure, but to very necessity, wher
ether the glory of God must
be upholden, or a thinge affec
med that belongeth to the fur
theraunce of our neyghbours.
utterly he forbydet us to de
file his holy name in anything,
but to vse it reverently & wþth
hygh dignite accordinge to his
holynes, whether we swete or
what other wodde so ever we
C.ij Speake

A CATECHISME.

Speake of him. And for a sinne
che as the principall vse of the
takynge of gods holy name
chiefly consisteth in callinge v-
pon him: here we may under-
stand that we haue a coman-
dement to call vpon him.

In conclusion he appointeth
the penaltie, least those shulde
trust to escape his reuengeaunce
that haue abused the holy
nes of hys name by peruryes
and blasphemous othes, and
therfore addeth that the Lor-
de woll not haue him vtreuen-
ged that taketh the name of
hys Lord God in vayne.

Remember thou kepe ho-
ly the sabbath daye.

the

Whiche haue marked thys can=
nes of this commaundement, for it pleased God, vnder
the quycete of the seuenth daye
to gyue the people of Israell a
fygure of a ghostly rest, where=
in the faythfull ought to crase
from their owne wyl workes,
and suffer God to worke in the.
Seconde, he wolde also that
one certayne daye were assig=
ned, wherin the people shulde
assemble together to heare the
lawe, and to do their honest ce=
remonies. Thirday God wold^e
that seruautes and suche as be
at other mens commandement
shulde haue one day to rest in,
þ they might haue some release
of their labour. As touching þ
C.iiiij. first

A CATECHISME.

Nexte cause, no doubt he it ceased
at the commynge of Christ, for
he is the truthe, at whose pres-
ence forthwith all figures and
tokens banysch, he is the body,
at whose comminge shadowes
be left, Therfore sayth Paul,
the sabbath was but a shadow
of a thinge to come, the trouth
wherof he expoundeth, where
he teacheth we be buried with
Christ, that by hys deathe we
myght dye to the corruption of
our fleshe. Above this is not
done in one day, but in the hole
course of our lyfe it must be
practised, untyll at laste beyng
bitterly dead in our selues, we
maye be fylded with the lyfe of
God. Christ is therfore ought
not

Col. 2

Rom. 6

not to haue any superstitious
keping of dayes. But for as
moche as the two latter causes
ought not to be accompted with
the olde shadowes, but serue a
lyke for all tymes, therfore
though the sabbath day be ab-
olished, yet neuerthelesse a-
monges vs euен at thys daye,
this comandement hath hys
place, that at certayne dayes
we shulde mete togither for the
hearing of goddes woerde, for
breakinge of the mystical bread
and for common prayers to be
made, also that seruautes and
workemen maye haue release
from their labours, for it can
not be brought to passe (our in-
firmicie is so greate) that such

C. b. assemblies

A CATECHISME.

assemblies can be kept every day. Wherefore for y destroiening of supersticion, the Jewes sabbath daye is taken away, but for the kepinge styl of good ordre and pear in the churche, another day is assigned to that behoufe. Therfore as the trouth was gyuen vnto the Jewes vnder a figure, so it is set forth to vs without shadowes, Fyrste that all our lyfe longe we shuld practise a continual sabbath (that is to saye) a rest frome our workes, that the Lord by his spirite myght worke in vs, Seconde, that we shoulde kepe the lawful ordinances of the churche appointed for goddes worde to be herde, for sacramentes

A CATECHISME.

tes to be ministred, and general
prayers to be made. Thirdly
that we shulde not vngentilly
ouercharg our seruauntes and
prentyses with woorke.
Honour thy father and
thy mother &c.

H^Ere is gyuen vs in com-
maundement to haue a
redy seruice of hert towardes
our parentes, and other which
in stede of parentes haue rule
ouer vs by the ordinaunce of
god, as the kyng and other his
deputies, I meane that we em-
brace the w^eal reuerence, obedien-
ce, kyndnesse, and al the seruice
we cā do. for this is the will of
the Lord, that we shuld recom-
pence those that brought vs
into

A CATECHISME.

into this lyfe with kyndnes for
kyndnes. And it maketh no ma-
ter whether they be worthy or
unworthy to whomre this hon-
our is gyuen, for what soever
they be, God hath set them ouer
vs in stede of our parentes and
heddes and wol we honourre
them. yea chys is the first com-
maundement that hath any pro-
mes knyt unto it, as Paul saith
wherin whiles God promiseth
the blessing of this lyfe to those
that honour their parentes with
due reverencie according to theyz
bounden duetie, he meaueth al-
so that his most certayne curse
shall lyght on their neckes that
be stubburne and disobedient to
their parentes or other superi-

Ephes.

our

A CATECHISME

our powers. But thys one thing
by þ waye is to be marked that
we be not commaunded to obey
them, but onely in the Lorde,
we maye not therfore for theys
pleasure transgresse the lawe of
the Lorde, for then we ought
not to take them for our patens-
tes and heddes, but for straun-
gers which go aboute to with-
drawe vs frome the obedience
of our true father.

Ephes. 2:1

Thou shalt not kyll.

I By thy commandement
is forbypde al violence, force,
wronge, and generally all ma-
ner of trespass, whereby oure
neyghbours body is hurt, for if
we remembre how man is made
so

A CATECHISME:

to the ymage of God, we oughe
to esteeme him as an halowed
thinge, so þ he cā not be distay-
ned but þ ymage of God muste
be distayned also.

Thou shalt not commit
adultery.

HEre god dāneth all kynd
of horodom and vnclean-
nesse, for the Lord hath for-
ned togither þ man and woma
in the lawe of mariage onely.
And wyth hys blesyng also
hath he halowed that couple,
goyng togither by hys autho-
ritie wherby it is manifeste, þ
all other ioyning saue only in
mariage is cursed before him
wherfore so many as haue not
the

the gyft to refrayne, whiche is
a singular gyft and standeth
not in mans power, let them
ease the intemperancy of their
flesh with the honest remedy of
marriage, for mariage is hono-
rable amonges all men, but hōze
mongets and adnouterers god
will iudge.

Thou shalte not steale.

Verily we be forbyd one
of vs to lye in awaite for
the goodes of an other. For god
wyl not, þ in his people be anye
wrongful takinges, whereby þ
poore shuld be vexed & oppressed
nor any discyfes wherby the
simple shuld be cōpased about,
þchērefore yf we woll kepe our
hades pure & innocent frō theste
we must

A CATECHISME:
muste restayne as wel frome all
craft and subteltie as frome vio-
lent extorcions.

Thou shalte beare no fal-
se Wytnes &c.

In this comaunderment the
Lord damneth al sclauden-
tous chekkes, tabentes, & euyll
reappoxes wherby oure bro-
thers good name is appyred,
he forbydeth also al maner lyes
wherby in any part oure bro-
ther is hurte, for seynge a good
name is moxe preciouis, then al
other treasures, doubtles it can
be no lesse hurtfull for vs to be th-
robbed of oure good name, then
of our temporall goodes, for to
the vndoing and spoyleynge of a
man

man a false wytnes, somtyme
bronyketh more myschiefe then
the violent force of handes
Wherfore lyke as in the other
commaundement aboue reme-
yred the hand had a restraint,
so in thyg hathe the tongue.

Thou shalst not despere
thy neyghbours house/
thou shalst not despere
thy neyghbours wyf
nor his seruaute nor his
mayde / nor his ore / nor
his asse / nor anye thyng
that is thy neyghbours.

Et he Lord maketh a re-
steynite vpon as manpe
as caunge ouer the lystes and
D. i. boundes

A CATECHISM.

boundes of charitie, for whiche
as other commaundementes
forbyd vs to do contrary to the
rule of loue, this forbyddeth vs
euen to thynde any suche thing
in herke, Wherefore by this com-
maundement be reprooued ha-
tred, enuye, and malycy, euen
aswell as murde in the other
preceptes aboue rehersed, lust
also and inwarde vnclemesse of
hert be here condyned, aswell
as hordeome and aduourcye in
dede, And wher in the other
commaundement were restrey-
ned robbery and gyle, here is al-
so couetusnesse plucked in by
the bryddell, where afore all oþ
þyngis wordes were re-
stryned, here is also reprooued
malice

AGHMOU

malice of mynde it selfe. So we
se here howe bmyndall a com-
maundement this is, that exten-
deth so on euery syde. God re-
quireth such a wonderous af-
fection and brotherly loue so ser-
uent, þþ by mo lust he wyl haue it
arayle against þþ wchth and pro-
fite of our neyghbour. Thys
is then þþ pythe of this comain-
dement, that such a studye
and mynde we ought to haue, þþ
we be incensed ne tyckled wth
no maner of lust contrary to the
lawe of charite, and that we be
redy wyth allour hert to yelde
euery man that is his. Now,
that muste we recken to be es-
euery mans obyn, whiche by oure
boundē duty we owe unto him.

D.ii.

The

The pyth of the law. What purpose al the commandementes of the law pertaine: sufficiently declarereth Christe our Lord, whereto he saith that the hole lawe is compouned of two principal commandementes, that is, to loue thy God wyth all ure herte, mind, all our soule, and with all our power, & to loue our neyghbor as our selues, whiche expositioun he toke out even of the selbedewe, for the fiftte parte is red at vi, and the other Leuiti. xixij and xxiij. What profyt commeth ynto vs by the Law onely.

Lo here a true exemplar
president of the ryght and
holy

holylufe; yea a very perfecte ima-
nage of ryghtwyrnes it selfe,
so that yf any man can abyuting
expresse y law of god , the same
can lacke nothinge to hys per-
fection afore god . Also moche
(as he hym selfe is boymesse)
he promiseth to those that kepe
his labe not alony excellent
prosperities and commodities
of this lyfe . (whiche be reckened
Leuit. xxi. and Deut. xxviij.)
but also the rewarde of huccles
styngelyfe . On the contrary
part he threatneth punishment
of everlastyng deathe to those
that haue not fulfilled what so
ever he hath gyuen them in his
maundement to be done . More-
ses also whē he had published

D. iii. the

A. CATECHISME.

the lawe; called to baptisise hea-
uen and earthe, that he had set
forth to the people good and e-
uerill, lyfe and deathe. Nowe
where as he shewis the waye
of lyfe, we muste se what profyt
we haue by thys appoyntyng
and shetoyng of the waye. We
rely of our wyl were al together
framed and bent unto the obedi-
ence of gods wyl, then were
the onely knowledge of the lawe
ough for our saluacion, but
seyng our nature beynge fles-
chely and corrupte, warretteth ly-
ke an extreme aduersary agas-
inst gods lawe a thyng of the
Spitite, and is in nothing ame-
ned by her good myrrour and in-
structions, therfore the lawe it
selfe

selfe whiche was vnto our saluation (if it could haue had good hearers) is nowe become an occasion of synne and death, for as moche as we be all cast \mathcal{E} conuict as transgressours therof, So the more openly it declareth \mathfrak{p} ryghtwysnes of god the more heinously dothe it bres ter our wryckednes. And agayn the higher transgression the law hathe to laye to our charge, the more greeuous iugement are we condemned to. Thus nowe the promise of lyfe is bterly take aboyme, and onely remayneth \mathfrak{p} curse and that vpon al our nec \mathfrak{k} tes by occasion of the lawe.

The law is meane \mathfrak{p} to
all comynge vnto Christ.

B. M. S. Howe

A CLTCHIAME

None thoughte the hypes
kednes and damnacion of
vs all be sealed vp and confer-
med with hitnesse of the labore,
yet this is not therfore done to
the intent we shoulde fall into
despayre, or in this extreme plu-
ge run headlong to oure abone de-
struction, for the Alpostell declas-
reth vs all damned by iudges-
ment of the labore, to thintent e-
very mouth he shuld be stopped,
and all the woylde be brought
under godis daunger. And yet
the saue Apostle saych in an o-
ther place that god hath shut
vp all men under wibilefe, not
to destroye all, nor to suffre the
to perish, but to haue mercy v-
pon al. The Lord therefore will
~~swoke~~ . viii. 8. that

Rom. 5.

Rom. ii.

that he by þis law thus beynge
warned of our owne weakenes
and vnclemenesse : shoulde take
comfort hym the trust of his po-
wer and mercye , and that in
Christ , for whose sake he ther-
weth hym selfe so tender & mer-
cyfull a father unto vs . In the
lawe can it not be sene that he
rewardeth but onely perfecte
rightwyssesse , whiche all ma-
dacke , wheres as otherwyse he
is a strayght iudge of synnes .
But in Christ his face is all ful
of fauour & grace even toward
wretches and unworthy syna-
fers This so wonderfull a to-
ken of his exceeding loue he shew-
ed vs by gyuyng vp his own
sonne for vs , in whom he hath

D. v. resigned

A 394 TECH IS ME
agaynst other he extendeth the
rygorousnes of his iudgemēt,
let vs suffer the cause to rest in
his handes, for thys thyngē he
woll haue unknowen vnto vs
all, and that not without good
kyll, for neither the dulnesse of
oure myt is hable to abide such
a lypght, ne the skleder capacitie
of the same is in any part suffi-
cient to conceyue so greate a po-
wer of his myledoni, for verely
here who so euer wyll attempte
to aduaunce him selfe, not refrey-
nyngē the rashnes of hys myt,
shall fynde it true þ Salomon
saych, whoso woll serche the
maiesty: shal be oppresed of the
gloþ. Let vs only determine
this myt our selues, that this

Prov. 50.

Anvage

Canste ordinaunce of the Lord; though it be secret vnto vs, yet it is righteous and holy; for yf he wold destruye al mankynd, doubtles he maye of ryght do it. And surely in those whiche he calleth backe agayne frome damnacion: we can se nothinge but his hygh goodnes. Let us therfore conceyue with oure selues that the chose beynge vessels of mercy, as they be in dede, and that the forlaken be the vessels of wrath and not but of a iuste cause. But of the both we maye take occasio and matter to aduaunce god's glory. Item ther yet shall we (as many men do) for a sure establisshment and knowleage of our saluacioon clyme up to heauen and

A CATECHISME.

and sadowely enserch what God
hath decreed of vs afore the
world began, whiche thought
can no other thing do, but bring
vs in a miserable doubt and
trouble. But let vs rather be co-
tent wþth the wytnesse wher-
wþth þe Lord hath sufficiently
made our saluation strong and
sure, for lyke as in Christe were
all the chosen euē as many as
afore the foundation of the earth
was layd, ordeined unto lyfe: so
is he þe person in whom resteth
the assurāce of our saluacion,
þf we by faith receyue and em-
brace him, for what other thiȝ
do we serche in the election, but
to be partakers of the euer-
lastinge lyfe; And this saluacio-

CHAP.

xxv

we obteyne in Christe whiche
was the selfe lyfe frome the be-
gynnyng, and was made ruler
ouer vs vnto lyfe, that all those
that beleue in hym shulde not
perishe, but haue euerlastynge
lyfe. wherfore ys we possessing
Christ by fayth possesse also in
hym euerlastynge lyfe, it is no
point of oure charge to make
any further enquirye of god's
eternall counsell, Christe is not
only a glasse wherin god's wyl
is representyd vnto vs, but also
an evidence wherin it is after a
maner sealed vp for vs.

Ioan. 5.

Ioan. 5.

Rom. 5.
I. Io. 5.

What is true fayth.

The christiane fayth ought
to be taken neyther for a
bare knowledg of God, neyther
yet

A CATECHISME.

yet for suche an vnderstanding
of scripture, as lyke a fante sy-
eng here & there in the brayne
worketh no good motion nor
goostly affection in the herte, as
whē comonely men conceyue
in their heades certayne opini-
ons of suche matters as seeme
to haue strong reasons to make
with them. But it is a sounde &
stedfast belefe of herte, wherby
we safelyst alid staye our con-
sciences in god's mercy promy-
sed vs by hys gospell, for thus
shall we well defyne what be-
lefe is, yf we earnestly beholde
nature of god's promysses, wherby
the belefe so hangeth vpon the
promise hys propre foundatiō
that yf ye take the promise as
way,

aboye, it forthwyth fayleth &
goeth to nought. Wherefore so
longe as the Lorde offerethe vs
hys mercry by hys promiesse in
the gospell, yf we faythfully
trust ther unto we be counted in
faith to receyue hys word. And
thus doth the Apostle defyne
fayth, where he saith, fayth is
the grounde of thynges that be
trusted vpon, and the proufe
of thynges not sene, He meaneth
that fayth is none other thing,
but a certayne & sure possession
of all suchethynges, as be pro-
missed vs by God, & an euidence
of thynges that as yet do not
appeare, I meane of the lyfe e-
uerlastyng, wherof we coceyue
an hope and an expectation v-

E. J. pon

Hebr. viii

A CATECHISME.

pon the trust we haue in the
goodnes of god so lyberally offe-
red vs in his gospell. And for
as moche as al gods promyses
are stronge in Christe, and after
a maner performed and made
good in him , it foloweth vn-
doubtedly that Christ hym sel-
fe is the euerlasting Witte and
marke of oure fayth, in whome
it may beholde all the ryches of
gods depe mercye.

Fayth is the gifte of God

If we well ponder and beye
with our selues, how blynd
thys oure wit is and howe fatte
vnable to attayne vnto Gods
heuenly secracies, & with what
doubte and mystrust eure herte
laboureth within vs, then shall
we

we well perceyue howe farre
faith surmounteth and passeth
all oure naturall pover, howe
also it is a singuler and excellēt
gyfte of God, for sythe that
no man (as Paul reasoneth) is i. e. v.
of secret counsell wþch mans
wyll, but only the spirite of mā,
whiche is in man, howe maye
it be that man can haue any cer-
tayne knowledge of gods co-
unsell? And foras moche as
Gods open trouth is very wea-
ke amōges vs, in those thinges
that here we se before our eyes,
how shuld it be strong and sute,
where god only promyseth tho-
se thinges that never were sene
by eye, nor yet conceyued in mas-
wytte? Nowit is euident and
E. I. S. playne

P. 81st C. 4th l¹ f. J J J J J J J J

now o wyls foy

A CATECHISME.

playne that fayth is a lyghteninge of þ holy ghost, wherby our wyttes be lyghtened and our hertes established & strengthened with a sure staye of conscience, being throughly perswaded in our lelues that God of hys promyse is so true, faythfull, and iuste, that he can not but performe what so euer he hath bounde him self to by hys holy worde and promesse. And for thys cause fayth is called þ pledge or ernest, because it setteth sure conscience at the staye of gods trouth. It is also named a seale wherwith our hertes be sealed & marked agaynst the daye of the Lorde, for the Lorde himselfe is he that beareth

I Cor. i.

Ephe. i.

Rom. 8.

A CATECHISME.

50.

reth mytiselle to oure spirite þ
God is our father and we his
dere beloued sonnes.

In christ we he made righ-
tuouse by Fayth.

Fri as moche as it is eu-
dent and playne, þ Christe
is the euerlastyng Buttē, and
marke of fayth, we can none o-
therwyse fele what profites &
benefytes we take by fayth, the
onely by lokynge and hauyng
a directe eye towardes him, for
vnto this purpose was Christe
gyuen vs of the father, that in
 hym we myght obteyn euer-
lastyng lyfe as he hym selfe
sayth, thys is the euerlastyng
lyfe, euē to knowe one god the
father, and whom he hath sent

E. iij. Jesus

Ioan. 17.

Ioan. ii.

A CATECHISM

Jesus Christe, also he saith, he
that beleueth in me, shall not
dye for euer, that yf he dye he
shall lyue. But how mayethys
com to passe: for soth thus, we
that be vncleane by reason of
synne, muste be pourged and
cleansed in hym, for no vncleane
thinge shal entre into the kyng-
domme of God. Christe therfore
maketh vs parteners and as
ioyntpatentes wyth hym, so yf
though of oure selues we be syn-
ners, yet for Christes rightwys-
nes we be accepted for righte-
ouse at the iugement seate of
god, And thus spoyled of our
owne rightousnes we be cladde,
and endewed with Christes
righteousnesse. So whereras
by

by worfes we be vnrighteouse,
by fayth in Christ we be made
ryghteouse, I saye we be iustis-
fyed by fayth, not that we haue
any righcousnes within vs of
our selues, but that Christes
ryghtuousnes is counted for
our righcousnes, and our wic-
kednes is nothing at al layde to
our charge, so that, byth one
worde, we may call thys righ-
cousnes forgyuenes of synnes.

The Apostle clerely declareth Rom.10.
thys, whyles oftentymes he set Phil.3.
teth the righcousnes of wor-
kes wyth the righcousnes of
fayth, and sheweth howie þ one
overwhelmeth and turneth the
other bysyde dohne Powe by
what fashion Christe hath de-
C. viij. serued

A CATECHISM E

Deserued vs thys ryghtoufnes
and in what partes it is contey-
ned ye shall se in the symbole of
faith whiche euery Article seue-
rally by it selfe shalbe orderly re-
hersed, wherupon is founded
the hole belefe of a christen man.

By Fayth we be halowed
and as it were seasoned to
the obedience of the law.

Lyke as Christ through his
rightwyses is a meane
for vs unto God y^e father, that
he beynge as it were our suretie
we betake & reputed for ryght-
wyse, so by the paccakyng of
his holy spirite he haloweth vs
to all purenes and innocency.
For vpon him rested the spirite
of the Lord above al measure,

Ez. 61.12

I meane the spirite of wylles
dome and vnderstandinge, of
couisel, strengthe, knowlege, feare
of the Lorde, so that of hys
plenty & fulnes we all receyue
and drinke vp largely grace for
grace. They therefore be decey-
ued that boaste they fayth in
Christe, where they be utterly
woyde & destitute of the halowyn-
ge of hys spirite. For scrip-
ture teacheþ that Christe is
not onely made our ryghtwys-
nes, but our halowyng also, for
by the selfe same couenant þ
the Lorde maketh wþth vs in
Christ, he promyseth both to
pardon our wþckednes, and al-
so to wryte hys law in our her-
tes. Therfore the kepyng of

Iere. 31.

E. v. the

A CATECHISME.

the lawe is no worke of our hab
bility, but of a spiritual power,
wherby our hertes be pourged
frome their corruption & made
softe in the obedience of rygh
tuousnes. Now then the vse of
the lawe to Christen men is a
farre other thinge from that it
shuld be without fayth, for whē
ones God graueth in our her
tes a loue of hys ryghtuousnes,
then the outward doctrine of
the lawe whyche before dyd no
thyng but accuse vs as well of
weakenes as of transgression,
is nowe becommie a lyghte to
our feete that we shoule not
straye from the straignt waye,
it is nowe our wylsedō, wherby
we be enformed, and styrred to al
honestye,

Psalm.

Deut. 4.

A CATECHISME. 52

honestie, it is our nurture bothe Psalms. 119.
che woll not suffre vs to renne
to moche at large in our selfe
wyll and luste.

Of repentaunce and new byrth.

Herepon it is easly to vn-
derstante, why repentaunce Mat. 3. and
in other
places.
is alwaye ioyned wyth faythe
in Christe, why also the Lordes
affirmeth, that no man can entre
into the kyngdom of heauen ex-
cept he be borne a newe, for re- John. 3.
penraunce betokeneth a retour-
nyng, wherby we byd the fro-
wardenesse of thys world fare-
well and repar agayne vnto the
Lordes waye. Nowe Christe
because he is not the ministre
of synne, dothe washe away our
synnes, and decke vs wyth
hys

A CATECHISME

hys ryghtwysnes to the intent
we shulde not stayne thys hys
grace wyth new fylthynes a,
gayne, but ones chosen to be
gods sonnes shulde consecrate
and direct al our lyfe from hens
forth to the glory of our father.

Thys worke of repentaunce ha-

Rom. 6.
Colos. 3.
C. alibi.

geth on our newe byyth, whiche
new byyth, standeth vpon two
partes, the slaynge of our flesh,
Imeane of thys corruption na-
turally spronge in vs, and a spi-
rituall quyckenyng wherby þ
nature of mans is restored to
her clennes. wherfore vpon thys
meditation we muste laboure &
employ our selues al oure lyue
lōge, that we ones deed to sinne
and to our selues maye lyue to
Chyste

Christe & to his ryghtuousnes.
And wheras this new byrth can
never be perfect so longe as we
lyue in the pryson of thys mort-
all body, it muste nedes be that
this same mynd and study of re-
pentance ought styl to continue
in vs euен unto deach.

Howe ryghtwysnesse of good
Workes and of faythe maye
stande togither.

God workes that come of
suche a purenes of consci-
ence doubtles be stronge and al-
lowed before god, for syr he god
seeth his owne ryghtuousnesse
in them, he can not but allowe
them, yet must we take heede,
least we bearre oure self so hault
in the wayne affiaunce and trust
of our

A CATECHISME.

of our good woxkes, that we
ferȝet not how we be iustifyed
by the fayth in Christ alone.
For there is no righþousnes of
woxkes afore God, except it anſ
wereth to his righþousnes, so þ
who so goeth about to be iusti-
fyed by his owne woxkes, it is
not ynochȝe for hym, to bryng
out one good dede or two, but
he must shewe forth a perfecte
obedience of the lawe, whiche
thyng is farre awy় yea frome
those that seme moost of all to
haue profyted & gone forwarde
afore other in the Lordes law,
Belyde thys although þ rygh-
tuousnes of god coulde be con-
tent and pleased with one good
dede only, and no mo, yet shulde
not

not god fynde so muche as one
good dede in all hys sayntes, þ
worthely euē of the self workes
deseruyng he myghte prayse
and commende as righthoyse.
For this is þ very trouth, seme
it never so great a meruel, that
no worke we do is perfect on e-
very syde, but is blemyshed w
some wart eyther in one parte
or other wherfore syth we be
synners foyled with many rem-
nauntes of vycses, we muste ne-
des be iustified an other waye
thā by our selfe. Now certeinly
we haue alwaye great nede of
Chryste, that by hys perfectnes
oure vnperfectnesse maye be
couered, by hys purenes oure
vnclenes maye be washed by
hys

A CATECHISME.

his obediece our iniquitie maie
be blotted out, fynally þ for his
rightousnesse we maie befreely
taken as rightuouse wout any
respect of our workes, whiche
in no wyse can be of suche va-
loure to stande in the iudgement
of God. Thys notþtstan-
dynge , so longe as these our
spottes whiche other waies
myght blemyshē & stayne oure
workes before God, be thus hyd
and kepte close , the Lordē con-
sydereth in them not hymge but
hyghe purenesse and holynesse,
where vpon he vouchesaueth
to gyue them hyghe tytles of
pryses , for he calleth and also
estemmeth them euē ryghtous-
nesses yea and promyseth vnto
them

A CATECHISM.

the large rewardes. So mape
we then shortly conclude that
oure felawshyp wyth Christe
is of such strength & force, that
so it woe be not onely freely re-
puted ryghtuous but also our
workeS be reckened vs for ju-
stice and ryghtuousnesse , and
be abundantly recompensed
wyth an euerlastynge reward.

The Symbole of fayth or Christen Crede.

ME tolde you heretofore
what profyte we take by
our fayth in Christ , nowe shall
ye heare, what our faith ought
to beholde in Christ, & what to
conceyue of him to the stablysh-
ment and consermyng of it.
Certaynely thys is declared in

A. i. the

A CATECHISME.

the Symbole or Christe Crede,
as howe Christe is made vnto
vs by his fater our wylde
and holynes. Nowe it maketh
no greate matter, who was the
maker of this Symboll, or by
what person this abydgement
of faith was set forth, whiche
in it hath no humane doctrine,
but is gathered of most certain
recordes of scripture. And be-
cause no man shulde muse why
we knowledge our selues to be-
lieue in the fater, the sonne, &
the holy ghoste, we woll some-
what speake hereof afore we
entre into the Crede. When we
name the fater, the sonne, and
the holy ghost, we make

vs

A CATECHISME

vs nat thre goddes, but in most
symply and pure unite of God,
as wel the scripture as the very
experiēce of godlynes shewe vs
God the fater, hys sonne and
the spirite, so þ our vnderstan-
ding cā not conceyue the fater
but it must alse cōprise as well
the sonne(in whome shyneth þ
fathers lyuely ymage) & the
spirite in whom his power and
micht is opened. In one God
therfore let vs fyre the hole
thought of our mynd, and yet
in the mean season cōsider þ fa-
ther w þ sonne and his holy gost.

I beleue in one God the
father almyghty maker
of heauen and earth.

f. iij. By.

A CATECHISM.

By these words we be taughē
to beleue not nakedly that
there is a God, but also to know
that he is our God, and to trust
that we be of the nober of those
whom he promyseth to be their
God, whome also he taketh for
his owne people. Thys God is
called almighty wherby is me-
aned, that by his prouidence he
disposeth al thinges, and at his
pleasure gouerneth & through
his power and myght ordereþ
them, when we cal him maker
of heauen and earthe, we muste
therwith vnderstande þ he con-
tinually nourisheth, susteyneth
and quyckeneth what soever o-
nes he made.

had been
the
~~the~~ ~~youngest~~ ~~and~~ ~~best~~ ~~of~~ ~~all~~

And in Jesus Christ hys
onely sonne our Lorde.

¶ Here aboue we sayd that
Christ is he euerlastyng
butte of our faych, thys is easly
to se, for as moch as all þ partes
of our heþ be here represented
in hym, we call hym Jesus
(whiche wile was gyuen hym
from heauen), because he was
sent to sauie hys people from
theyr synnes. And therfore the
scripture sayth þ there is none
other name gyuen vnto men
wherby they myght be sauied.
This additio vñ surname christ
betokeneth þ he was anoynted
and throughly endowed wþt
all the graces of the holy ghost,
whiche in scripture were herised

Luc. 1.

Act. 4.

S. iii. videlicet

A CATECHISME

Under the name of oyle, because
wythout thē through drought
and barennesse we wyther and
dekaye. Throughte this annoi-
tynge of the fater was he first
made kyng, subdu g unto him
selfe all power in heauen and in
earth, that in hym we moughc
also be kynges; hauyng power
ouer the deuyll, synne, deathe &
hell, So thē was he consecrated
prest that throught his sacrifice
he myght pacifye the fater &
byng vs in fauour agayn boith
hym, to þ intēt that in him we
also myght be preestes, offryng
unto the fater prayars, than-
kes, our selues and all ours by
thys same Christe, our media-
tor and reconcylter. Further-
more

me and god

more he is called y son of God,
not as other faythfull men be
by election onely and fauouite:
but that he is the verye true na
tural sonne, & therfore is he na
med y only, because he myght
be knownen frome the rest. He
is also dure Lord, not onely by
his godheade whiche he had
euermore the selfe same wylly
the fathet, but also in that selfe
fleshe wherin he was exhalted
vnto vs. For there is but one
God, of whom be al thinges as
Paule sayth, and one Lorde
Jesus Christ, through whom
be all togidher.

1. Cor. 8.

Which was conceiued by
the holy ghost / borne of
the vrgine Marye.

F. iiiij. Here

A CATECHISM

Here we leerne by what mane
our þ sone of God became
our Jesuȝ, that is our sauour,
and our Christ, that is to sape
the annointed kyng to defende
vs, and preesse to bryng vs in
faououre with the father, for he
put vpō him our fleshe, to thys
intente that he nowe made the
sonne of man shoulde make vs
the sonnes of God byth hym,
takyng vpō hym oure pouertie
to aduaunce vs unto hys ry-
chesse, bearynge our weakenes
to strengthen vs by his power,
receyvynge our mortalitie to
gyue vs his immortalitie, com-
myngedowne vpon the erth to
cralt vs unto heauē. Borne he
was of the virgine Mary euē
because

because he might be knowē the
very sonne of abrahā and Da-
uid whiche was promyſed in
the lame and Propheteſ a very
manlike unto vs in euery point,
onely synne excepted , he was
tempted wyth out infirmitieſ
to thinten he myght leue to
haue compassion and beare vſ
vs. Thys came Iesus was co-
cepued in the wōbe of þ virgine
by a wonderfull & unspeakable
power of þ holy goſte, to thinten
he myght be boone not defyled
with any fleshy corruption, but
be sanctified in most hyghe and
perfecte purenesse.

Mat. 4.
Gen. 15.
Iſa. 11.

Suffered vnder Ponce
Pylate : Was crucyfyed:
dead & buryed and delſcē-
ded vnto hell, f.v. In

A CATECHISME.

¶ These words we be taught
after what sort Jesus paied
our rausome, for thys was
cause why he was borne a man
calmā. for verely where as god
was pushed to wrath through
the disobedience of man: Jesus
through his obedience put it as
waye, shewynge hym obediēt to
hys father even unto death.
And so i his deth he offred hym
else a sacrifice to the facher,
wherby hys ryghtwylnes
myght ones for euer be appreas
sed, wherby þ faithful moughc
be halowed for euermore, wher
by also the euerlastynge satiſ
factiō mough be fully wrough
and fyndyshed. He shed hys holē
bloud for the p̄yce of our raus
some,

Rom. 15.

Pbil. 2.

Hebr. 7.9
and. 10

A CATECHISME.

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some, to thintent both the fury
of God whiche was kyndled a-
gainst vs myght be quenched
and also our wyckednes pur-
ged. There is no parte of hys
deth that lacketh a misterye.
He suffered vnder Ponce Pilate
that is to sayt, he was condem-
ned by sentence of a iudge, for a
felon and euyldeuer, for this put
pose þ we throughe hym thus
condemned myght be quyte at
the barre of the hygh iudge, he
was crucified, that in thecrosse
whiche by Gods lawe was cur-
sed, he shuld susteyne our curse,
whiche curse oure synnes dyd
deserue, he dyed, that throughe
hys deth he myghte ouercome
deathe that gaped vp vs and
hengis

Rom. 8.
Ephe. 5.
Colos. 3.

Ex. 19. 5ff
Mar. 15.

Dent. 21.
Gal. 3.
Heb. 2.

X. CATECHISME.

henge ouer our hedges , and þ
þe myght swalowe vp þ same
death , balyche elles had not he
bene , shuld haue swallowed vs
Rom. c. xv . He was buryed to thynct
we hys felowes by the vertue
of hys deathe shulde be buryed
to symme , enfraunchyshed from
thedominion of the deuyll and
of deathe . And wher we lape
he wente dobone into hell , it is
meat he was extremely hadled
of God , & that he felte the hor
ryble sharpenesse of gods iudgement
ment in that he dyd put hym
self betwene vs & Gods wrath ,
and on our behalfe satissied the
rygoure and sharpe iudgement
of God , so dyd he paye & suffer
the due paynes not for his own
iniquite ,

iniquite, for he hadde none in hym, but for our wyckednes. Not that þe father was at any tyme angry against hym (for howe coulde he be angry with hys most deare sonne in whom is all hys delyte and pleasure: or howe coulde he be pacifyed wyth hys prayer wyth whome he were displeased:) but in this sense we say he bare the weighs of goddes rygorousnes, because beynge thus strycken and as it were scourged by the hande of God, he felte all the tokens and sygnes wherwythe god in hys fume is wonte to punische synners, in so moche that when the passion waxed stronge ouer hym, he was constrained

Mat. 3. 16
Luc. 3. 24

Mat. 27. 1

A CATECHISME:

I cryned to crye my God, my
God, why hast þþ forsaken me:
And the thyrde daye he
rose agayne frome death/
he ascended into heauen
and lytteth on the ryght
hande of God the father
almyghty / frome thence
he shall come to iudge
the quycke and the deed.

M. 2 **O**f Christes ryssyng agayn
we maye gather a sure
trust of victorye , that we shall
ouerconie death , for lyke as he
coulde not be holden downe by
al þþ panges of death, but migh
tely dyd brast forth bryonde all
deathes power , so dyd he re-
preesse and queniche all hys stin-
ges

ges and that in suche wyse , as
he is nat hable to stynge vs nabo
any more, at leaste waye to our
destruction. So then his rising
agayne, is fyrt a ryght certayn
trueth and euен the grounde of
our rysing to come, and also of
this our presente quickenyng,
wherby we be raysed vp vnto
a newnesse of lyfe. By his ascē-
sion or mounting vp vnto hea-
uen , he opened vs the way vnto
the kyngedome of heauen ,
whiche in adam was agaynst
all men shut, for he ascended in
to heauē in our fleshe as it were
in our name, to the intente that
euē nowe in hym by hope we
may possesse heauen , and after
a maner set euē amonges the
heauenly

2.Cor.15
Rom.7.

A CATECHISME.

heauely sp̄ites. And assuredly
he is not there wout our hygh
profe: for accordyng to the of-
fice of his cuerlastyng presthod
he went into the sanctuary of god
not made of mans hande, and
there he laboureth as a conti-
nual attourney and mediator
for vs afore the father, where
we saye he lytteth on the ryght
hande of god the father, it meas-
meth that he is crowned & pro-
claymed kyng, iudge, & Lord,
ouer al thinges, þ by his powre
he myght cōserue and gouerne
vs. that his kyngdome and glo-
ry maye be our strength, powre
and boaste against hel. It signi-
fieþ also that he hath receyued
to dispose at his pleasure al the
graces

maye be made perfyte and fylled,
that is to wytte, that his
iudgement moughte be mani-
fested, in whiche daye he alone
shall be sette vp on hyghe, and
shall be all togyther in all men,
gatherynge and receyuyng his
faythfull into glorie, when sa-
tans kingdom shal be brought
to confusyon, & vtterly throwē
doun.

1. Cor. 15.

The thyrde.

Thy Wyll be done in
earthe as it is in
heauen.

In this petition we desyre
of god that as he is wonte
in heauen, so in erth he wol

I vouch-

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for reg. to Aug. 30.
1578.*

A CATECHISME

vouchsaue to order and dispose
all thinges, as his gracious
pleasure shalbe, to bring euery
thyng to passe as shall lyke his
wisdom best, to vse al creatures
at his own pleasure, and to sub
due all wylles vnto his. And
thus requyynge, we vitterly re
fuse and abandon all our owne
desyres, renouncynge and gy
uyng vp vnto the Lord e what
so euer affection, wyl, or lust, is
in vs, desyryng his graciouse
maiestie that he suffer not the
worlde to passe with vs as we
our selues wolde haue it , but
that he cause all our matters so
to go forwarde with vs , as he
knoweth afore & forsceth besste
for vs and as he hath appoynt
ed

ted the same to be. Now we do
not onely here aske, that god
wolde make our owne desyre
boyde and of no effecte, euен so
many as be contrarie and re-
pugnant to his wyl, but also
that he, extinguyshinge these
our affections, wolde shape in
vs new thoughtes, newe myn-
des, and newe ententes, so that
none other motion or luste be
felt in vs, then a pure consente
and full agrement with his wil,
and soz a conclusion that we
woll nothinge of our selfe, but
as the holy spirite wol in vs, by
whose secrete instruction & tea-
chinge, we maye lerne to loue
those thinges that be pleasant
to hym, and to hate & abhore

I.II. moys

A CAETCHISME

that oure father, after that he
hath nouyshed vs this daye,
woll not fayle vs to morowe.
Now how moch aboundaunce
so euer of goodes throught his
benefite we haue, yet it beho=
ueth vs to aske our daily b^read
thynkyng on this wyse, that all
our substance is nothyng, but
so farforth as god by powryng
forth his bleslyng, shall pro=
spere and encrease, & that whiche
is in our hādes is none of ours
but so farforth as god bestow=
eth it vnto vs and suffreth the
vse therof in our handes froine
tyme to tyme. In that we saye,
Our bread, is hyghly declared
the boūtyousnes of god, whiche
maketh þ to be ours, whiche by
no

no reason was dewe vnto vs.
Finally in that we despise it to
be gyuen vs, it is meant that it
is the pure & free gyfte of god,
frome whence so euer it come to
vs, though he it seeme neuer so
moche to be gotten by our scy-
ence and propre industrie.

The fyfthe.

And forgyue vs onre
trespasses, as we forgyue
theym that trespassse a-
gainste vs.

In this petition we aske re-
lease, pardon, and forgiue-
nesse of synnes to be recey-
ued at goddes handes, a thyng

A.iii. Doubt

A CATECHISME

worshen deathe what so euer
displease hym. Nowe assured
we are that displeaseth hym þ
is contrary to his worde and
institucion.

Gyue vs thyſ daye
oure dayely
breade.

Here in generall we aske
of god all thynges necel-
sary to the behouf of our
bodyes vnder the clementes of
this worlde, not onely to be fed
and clothed , but , also what so
euer thing he forſeeeth to be ex-
pedient for vs to thintent ws
mough eat our bread in peare.
In this petition with few wor-
des,

des, we betake our selues into his kepynge, and commit vs to his diuine prouidence that he wolde fede, nouryshe and p̄serue vs, for þ mosse graciosaunce and tender father doth not disdayne to take vnto his kepyng and tuiciō also this our bodie, þ he myghte exercise our fayth in these same lytell small thyngeſ, whiles we loke to receyue at his hande all thyngeſ what ſo euer we haue nedē of euēn to a cruinme of b̄read and a drop of water. Where we ſay Dayly and this daye, it meaneth that we ought onely to aske thinges ſufficient for our nedē, euēn as it were for no more but this day: With this assured confidence

¶.iii. that

A CAETCHISME

that oure father, after that he
hath nouyshed vs this daye,
woll not fayle vs to morowe.
Now how moch aboundaunce
so euer of goodes throught his
benefite we haue, yet it beho-
ueth vs to aske our daily b̄read
thyngynge on this wyse, that all
our substance is nothyng, but
so farforth as god by powryng
forth his bleslynge, shall pro-
spere and encrease, & that whiche
is in our hādes is none of ours
but so farforth as god bestow-
eth it vnto vs and suffreth the
use therof in our handes frome
tyme to tyme. In that we saye,
Our bread, is hyghly declared
the bountuousnes of god, whiche
maketh þ to be ours, whiche by
no

no reason was dewe vnto vs.
Finally in that we desp're it to
be gyuen vs, it is meant that it
is the pure & free gyfte of god,
frome whence so euer it come to
vs, though he it seeme neuer so
moche to be gotten by our scys-
ence and prop're industrie.

The fyfthe.

And forgyue vs oure
trespasses, as we forgyue
theym that trespassse a-
gaynste vs.

If this petition we aske re-
lease, pardon, and forgiue-
nesse of synnes to be recey-
ued at goddes handes, a thyng

A.iii. Doubt

A CAETCHISME

doubtles right necessary to all men and women without exception. And we call them dettes, (for so signifieth the greke and also the latine worde) bycause we owe god a punyshement for them as a p̄yce or peny worth due for the same. But by noo meanes can we make this pay=ment good, oneleg we be discharged by this forgyuenesse whiche is the free pardone of his mercy. Woe aske this par=done to be gyuen vs, euē as we forgyue our detters, that is, as we spare them and forgyue them, of whome we haue bene in any thynge, eyther harmed, sharply handled, or contume=uously checked. This condi=tion

tion is here added, not that by our forgyuyng of other mens trespasses agaynst vs, we may or can deserue goddes pardon, but it is here put for a lygne & token to acertayne vs, that so truely our synnes be pardoned vs of god, as we semblably in our owne consciences forgyue other, in case our hart be cleane purged and boyd of all hatred, enuye, and vengeance. On the contrary parte, we be warned that they be shake of and expul sed frome the nombre of gods chyldren, so many as be redy to reuenge, harde to forgyue and that syffely beare malice in their hartes ayenst their neygh bours, for all suche are hereby

J. v. mo-

A CATECHISME

moynshed not to be ones so hat-
dy as to call god they; father,
no; pray to escape gods wrath,
lyth in they; own stomeke they
beare wrath and displeasure a-
gaynste other. yea Chyoste ex-
pressely sayth, that onles we for-
gue men they; offences, the fa-
ther wol never forgiue vs ours
soo hich thyng he also teacheth
by the parable of the kyng and
his seruauntes. Finally he wol
haue forgiuevs our neighbour
not ones or twyse, no not seuen
tymes only, but seuenty tymes
seuen tynes, meanynge herby,
we oughte contynually frome
tyme to tyme to forgyue oure
brother.

Chy

Mat. 6.

Mat. 18.

Mat. 18.

The syxte.

And let vs not be led into temptation / but delyuer vs from euyll, Amen.

In this deinaud, we do not require, that we shulde never fele temptations, for by them rather it is our profyte to be styrred and rubbed on the backe, lest through ouermochest rest, we mought ware soggades, for the lord tempteth his chosen dayly, chastyng them by reproche, pouertie, trouble, and other kyndes of crucyfysenge. But this oure prayer is, that with the temptation he wol make vs a waye out, so as we be

1. Cor. 10.

A CATECHISME.

be not ouercome and pressed
downe of any temptations, but
that by his powre enstrengthe-
ned we may stande sure agaynst
all the power of our aduersari-
es wherwith they assaulte vs.
Also that we taken to his go-
uernauice, halowed by his spi-
rituall graces, and fensed with
his protectiō may stande styffe
agaynst the deuyll, death, hell
gates, and the hole kyngdome
of the deuyll, and this is to be
deliuered from euyll. We must
marke also howe God wol that
our p̄ayers be shapen. Truely
we muste shape them after the
rule of charitie, for so hathe he
taught vs to p̄aye, not for our
owne behoufe without any re-
garde

garde of our bretherne, but he
commaudeth vs to be euene as
busye for theyr cōmoditie, edifi-
cation and profyte, as we wold
be for our owne.

Continuance of prayer.

THIS then it behoueth vs
to loke vpon, that we go
not about to bynd god to
any circumstancies, lyke as we
be taught in this prayer, nor to
assigne him any law, or apoynt
 hym any condycyon. For afore
we conceyue any prayer for vs,
we fyſte requyre and foreſpeke
that his wyll be done, whereby
nowe we subdue oure wylle
to his, that as with a brydell
nowe

A CATECHISME

nowe restreyned, it shulde noȝ
psume to force god to a course
oȝ trade. If our myndes ones
brought to suche obedience, we
suffre our selues to be oȝdȝed at
charbitremet of gods prouisiō,
easely we shal lerne to continue
in p̄ayer, and referrynge oure
requestes vnto the lord, paci= =
ently to awayt his pleasure, be= =
yng assured that god is alway
present with vs, though it seeme
not so, and that when he seeth
his tyme, he wol declare that he
gaue no deafe eares to our p̄rat
ers. That yf after longe away= =
tyng, our mynd cā not attayne
what it hath profyted by pray= =
er, noȝ fele any frute gotten ther
by: yet our fayth shall certyfye
vs

John Foxe
Woruld of the protestant church

vs of that, that by felyngē we
coulde not perceyue, euē how
we haue obteyned that expedi-
ent was for vs. And thus shall
saythe wōke, that in pouertie
we maye possesse abundance,
and in trouble comfoſte, for yf
all togyther go to wreck & fayle
vs, yet shal god never fayle vs,
neuer forſake vs, sithens he can
not disapoynte the awaſtyngē
and longe ſufftaūce of his, him
alone may we haue in ſteade of
all thynges, for he cōteyneth in
hym all goodnes, whiche with-
out doubt in tyme to come, he
woll shewe vs all at large and
moſt fully.

¶

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A CATECHISME
of Sacramentes, wherfore
they properly serue.

Sacramentes be ordyned
that both before god and
man they shulde be exer-
cyses of our fayth. Before the
lorde they exercyse our faythe,
whyles they establisshē it in
gods truthe, for where as the
Lorde perceyued it expedient
for the ignorant of our fleshe,
he dyd setforth heauely myste-
ties to be beholden vnder car-
nall elementes. Not that any
suche powers be gyuen to the
selfe natures of thynges, as be
propounded to vs in sacramen-
tes, but that by the lordes word
they be signed hereunto. For þ
promise cometh alwaye afore,
which

was on þis daye axioms wch
þt bþtþg 193 vnu

whiche promes is conteyned in
the worde, then followeth the
token to strengthen & seale the
promise, & to make it of more
authuritie amonges vs, euē as
the Lorde forseech, that it is ex-
pedient for the capacite of oure
weakenesse. For vndoubted so
smal and weake is oure faythe,
that except it be propped vp on
euery syde, & born vp by al mea-
nes and wayes possible, anone
it wolle qwayle, be shaken a
peeces, and ouerthrawē. Howe
this fayth is also amonges me
exercised by sacramentes, whyp-
les by the same it goeth opelye
to shewe her selfe to the worde,
and is styrred vp to render due
prayses to the Lorde,



what

2500 now
2500 now

22 no
22 no

Hans Wytte

A CATECHISME
what a sacrament is, and
how many there be.

ASacramēt is therfoze pro-
perly an outewarde signe,
wherin God representeth
and wytnesseth his good wyll
towardes vs, to susteyne the
weakenesse of our fayth. **O**r an
other waye moze shorte & also
moze playne, A sacrament is a
wytnesse of gods fauoure, de-
clared by an outward sygne.
Now there be dyuers holosome
sacramentes in the church, and
namely seuen recounted of the
fathers, **M**atrimonie, **B**aptisme,
Confirmation, **P**enaunce,
Eucharistia comonly called the
sacrament of the aultare, **O**r-
ders

ders, and extreme vunction.

Matrimonye, god hym selfe
did fyrestitute in paradyse, Wedolche
and saynt Paule calleth it ho- Gene. 1.
noorable in all thynges. Hebre. 13.

By penaunce we atteynne the penaunce
hyghe benefite of absolution,
neyther oughte we to neglecte
the power or keyes of the chur-
che, sythe to it Chyoste sayeth,
Whose synnes so euer ye for-
gyue shalbe forgyuen, & whose Iohn. 20.
synnes ye reteyne shalbe receiv- Luc. 19.
ned. And agayn he saith, Who
heareth you, heareth me.

The sacrament of orders, is dudly
wherby, by layeng on of þ han-
des, persons of suche qualities
and condicions, as Paule de-
scribeth to Timothe and Tite 1.Timo. 5:

K. II. Shuld Tit. I.

A CATECHISME
shulde be called and elected not
only to ministre sacramentes
but moche rather to preache
gods worde purely & sincerely
to the people.

Confir.
Extreme
unction.

Confirmation and extreme
unction the auncient fathers
of the churche takyng occasion
and groundyng themselves v-
pon the doynges and actes of
thappostles haue received.
But of baptisme & Eucharistia
bycause they be the principall
sacramentes & in the new testa-
ment instituted expressely by
Chyoste hymselfe , I intende
somewhat more at large to in-
treate.

Argent.

1600. 150. May 16

Of Baptisme.

Baptisme is gyuen vs of
God, bothe to serue oure
faythe before hym, and to
serue our professiō before men.
Fayth hath eye to the promyse,
wherby the merciful father of
serethe vs the felawshyp of his
Christe, that we endewed with
hym myghte be partakers of
his goodes. And two thinges
it chiefly representeth vnto vs,
the clensynge, whiche we haue Purgation.
in Christes bloude, and the
Mortificatiō. Sleynge of our fleshe, whiche we
haue obteyned throughe his
deathe. So; the Lorde comau-
ded his to be baptised into re-
mission

A CAETCHISME

Ephes. 5.

Rom. 6.

myssyon of synnes. And Paule teacheth that the churche is halowed of Christ her spouse, and washed in the lauer of water in the worde of lyfe. furthermore he declareth that we be baptysed into Christes deathe, buryed with hym, to thintēt we might walke in newnes of lyfe, wherby it is not meaned that the cause or power of clensyng and of newe byrth is in the wa-
ter, but onely that in this sacra-
ment is perceiued a knowledge
of suche gyftes: when we be ac-
counted to take, obteynē & pur-
chase that, whiche we beleue
to be gyuen vs of the Lord,
whither we fynde espye it, or
whyther it were knownen to vs
afōre,

afoure, and be here more certayn
ly enformed of the same. Nowe
as touchyng our profession be-
fore men, this Sacrament also
serueth, for it is a marke or to-
ken wherby we openly professe
that we wyll be accoumpted a-
monges the people of god, that
with all other godly personnes
by lyke religyon we worshyppe
that same one god. Sych then
in Baptysme the couenant of
the lord is specyally made with
vs: therfore of good ryght we
baptise also our infauntes in
that they be felowes and part-
kers with vs of the euerlasting
couenant, wherein the Lord
promyseth hym selfe to be the
God and gracious lord, not

K. III. to

A CATCH IS ME
to us only, but to ourse ffe
also.

Of the lordes souper, or sacrament of the aultare.

Vnto what ende the my-
sterie of this sacrament,
whiche saynt Paule calleth the
lordes souper, & is called of the
fathers Eucharistia and Sy-
naxis, was ordyned, & wher-
unto it serueth, the promise
there added euydently declareth
which is to acertayne vs, that
the lordes body was ones so of-
fered, so betrayed for our sakes
that now it is ours, yea and e-
uermore shall be, and that his
bloude was ones so spynkled

and shed for vs, that it shulde
be ours for euermore. The bo-
dylly eye seeth but the sygnes &
figures of bread and wyne, but
the inwarde eye of sayth vnder
those signes seeth how the lord
gyueth the true partakyng of
his body and bloude, for all
thoughe he beyng now taken
vp into heauen, kepereth his re-
sidence in heauen and no lon-
ger in earthe, I meane in perso-
nall and humayne lykenes, yet
no distaunce of place can let him
to fede his faythefull with his
owne selfe, & so to worke that
they (thoughe heauen & earthe
be neuer so far asunder) shulde
yet haue mooste presente felow-
shipp and compayne with hym.

K. v. And

A CATECHISME.

And hereof haue we a lesson gyuen vs in this sacrament so certayne and manifeste, that we muste fastly beleue that chyſt with all his rychedesse is here gyuen and presented vnto vs, no leſſe then yf he stode euē perso nally p̄ſent, to be ſene as he is in hiſ maiestie with our eyes & to be felte with our handes, yea and that with ſuche power and myght, that not onely he bryngeth to our ſoules an vndoubted truſte of cuerlaſtynge lyfe, but maketh vs ſure also of the immortallitie of our fleſh beyng quyckened of hiſ immortall fleſhe, & after a maner takynge part of hiſ immortallitie. another bothe vnder the ſygnes of bread and

and wyne be presented and mi-
nistred vnto vs the body and
bloude, to thinten we myghte
lerne þ they be not onely ours,
but also serue vnto vs for lyfe
and nourysshynge. Thus when
we se this most sacred and my-
sticall bread, anone we must co-
cepue this similitude, that lyke
as breade nourysheth, suscep-
neth, and preserueth the lyfe of
our natural body : so is the bo-
dy of Chyste the fode, comfort,
and defence of our gosly lyfe.
When we se the forme of wine,
loke what profyte wyne byn-
geth to mans bodye, the same
muste we recken, spyrituallly to
be brought vnto vs in Chys-
tes bloude. Now, this mystery
as

A CATECHISME

as it is a proufe and declaratiō
of the great bountyn of God to=
wardes vs : so it ought to mo=
nyshe vs, that we be not vn=
kynd for the same his goodnes
and excedyng liberalitie shew=
ed vnto vs, but rather as oure
duetie is, auaunce the same w
pryses, and magnifye it with
thankesgyuynge. And further=
more that we shulde embrace
one of vs an other with suchē
an unite, as we se the memb̄es
of one body knyt and fastened
amonges them selues . For
there can be no quycer spurre
to sturre brotherly loue amon=
ges vs, then whiles Chyste,
thus gyuynge hym selfe to vs
doth not onely allure vs by his
exs

example, euery one of vs frely
to yelde and gyue hym selfe to
other, but also lyke as he ma=
keteth hym selfe commune amon
ges vs all, so in hym he maketh
vs all to be as one. But wolde
god we wolde lerne to measure
it to contemplate in our mynde
the greatnes of this so hyghe a
sacrament gyuen vs of god.
wolde god I saye we consyde=
red howe swle a synne ingras
titude is, how horriblie peynes
and punishemētes do ensue of
the vnceruent handlynge and
pphanation of this sacramēt.
Neither is it to be thought þ
those mosse graue threninges
þ c. Paule pronounceth be fru=
strat & boyd. for thus he saith.

i. Cor. ix.

whic

A CATECHISME

Wherfore who so euer eateth
this b^read and dyncketh the
cuppe of the lord^e vnworthely,
Shall be gyltie of the body and
bloude of the lord^e. Let a man
therfore examine hym selfe and
so let hym eate of that b^reade &
dyncke of that cuppe. For he
that eateth and dyncketh vn=
worthily, eateth and dyncketh
his owne damnation, not de=
crynnyng the body of the lord^e.

of the Pastors and herdmen
of the churche, and of
theyr power.

If so moche as the lord^e
wyll that bothe his wozde
and the Sacramentes be int=
nisted

A CATECHISME 7.
nistrad by men vnto vs: it bes
houeth Curates or herdmen to
be set in offyce ouer the church,
which with pure doctrine may
enforme the people bothe pyp
uely and apertly, minstre Sa
cramentes, and with good ex
emple instruct men vnto holyn
nes and purenes of lyfe. ~~do~~ he
so despiceth this institution &
this order, be vnuely and dis
obedient not agaynst men but
agaynst god, in that they facti
ously withdrawe them selues
from the felowshyp of the chur
che which without this ministre
rie by no meanes can stande,
for that hath no lytell authori
tie, that the Lord ones witnes
sed, sayenge, that he hym selfe

is

A CATECHISME

Wherfore who so euer eateth
this bread and dyncketh the
cuppe of the lord vnworthely,
shall be gyltie of the body and
bloude of the lord. Let a man
therfore examine hym selfe and
so let hym eate of that breade &
dyncke of that cuppe. For he
that eateth and dyncketh vn-
worthely, eateth and dyncketh
his owne damnation, not de-
cermyng the body of the lord.

of the Pastors and herdmen
of the churche, and of
theyr power.

If so as moche as the lord
wyl that bothe his woyde
and the Sacramentes be int-
nistred

nistred by men vnto vs: it bes
houeth Curates or herdmen to
be set in offyce ouer the church,
which with pure doctrine may
enforme the people bothe pypa
uely and apertly, minstre Sa-
cramentes, and with good ex-
emple instruct men vnto holy-
nes and purenes of lyfe. ~~xx~~ ho
so despiceth this institution &
this oder, be vnruely and dis-
obedient not agaynst men but
agaynst god, in that they facti-
ously withdrawe them selues
from the felowshyp of the chur-
che which without this ministres
rie by no meanes can stande,
for that hath no lytell authori-
tie, that the Lorde ones witnes-
sed, sayenge, that he hym selfe

A CATECHISME

is receyued, when they be receyued, and that he is caste oute, when they be caste out, And to thintent they^r office shulde be no vyle thyngne ne vnregarded, they be endowed with a ipecial commaundement of byndynge and loosynge, hauynge thereto a promesse, that what so euer in earthe they bynde or loose, the same is bounde and loosed in heauen. And Chyfst hym selfe expounynge his worde decla-
rath that to bynde, is to holde synnes, and to loose, is to re-
lease them. Nowe by what fas-
shyon they loose, the apostle ex-
pouneth, when he saythe, that
the gospell is a power to saue
every beleuert. Agayne what
waye

Mat. 16.

Mat. 16.

Mat. 16.

Rom. 10.

waye they bynde, he declarereth
when he saith that the Apostels
haue a redy vengeaunce against
all disobediece. For the summe
of the gospell is that we be ser-
uauntes of synne and death, &
that we be losed and made free
through the caunsome whiche
is in Chyſt Iesu, and as many
as do not receyue hym for their
redemer, be bounde with newe
bondes of a greater condeuna-
tion. But we muste remembre
that all this power which scrip-
ture gnueth to pastours and
byshoppes is conteyned within
the mynistry of the woſde, for
Chyſt gaue not proprely this
power to men, but to his woſd,
ordeyninge men onely the my-

L nisters

2.Cor.10.

A CATECHISME

CL. 100. 2
nisters thereof. Wherefore in
goddes worde whereof they be
made disposers & lapers out,
boldely let them ieoparde euē
all thynges, and constreyne all
the power, glōy, and pypde of
the worlde to stowpe and obeye
vnto it, by it let them cōmaund
all men, from the hyghest to the
loweste, let them buylde Chrys-
tēs house, pull down Satans
kyngdom, fede the shepe, slaye
the wolues, teache and exhorte
those that wyll lerne, reproue
the stubberne: but all toḡther
in the worde, from whiche word
þf they swarue to theyr owne
d̄reames, and fances: they be
no longer esteined for pastours
and shepeherdes, but rather

(fo)

(for as moche as they be pestiled
wolues) ought to be expuen a-
waye and deposed, for Chrysste
commaundeth none other to be
hearde, then suche as teache his
the thynges that they haue ta-
ken of his worde.

Of mens traditions.

Suche we haue a generall
sentence of Paule, ¶ all i.cor.14
thynges in thassemblies
& churches should be done co-
mely & in good oder: ciuile or-
dinaunces, wherby as with bon-
des an oder and comly fasshp-
on is kepte in the companye
of the Christians, and a con-
coide thereby consuetud, ought
not to be reckened amonges

L.ii. mens

A CATECHISME

men's traditions: but must rather be referred vnto the rule of the Apostle, so that they be not beleued as thinges necessary to our saluation, nor bynd the consciences to any superstition through them, nor be kept as any worshypynge of god, nor that any holynes be reposid in them. But such ordinances as vnder a tytle of spirituall lawes be thruste vpon vs, to bynde oure consciences, as thynges necessary to gods honour, all suche lawes I saye ought we earnestly to respise, for they do not only ouerthrow the libertie whiche Christ purchased vs, but also dymme the true religyon, and defile gods names

maestly, who alone wol raygne
in our consciences by his wold
Let this then abyde for a sure
ground, that all thinges be ours
and we Chyfetes, and that god
in bayne is worshypped where
be taught doctrines, the com-
maundementes of men.

1. Cor. 8.

Mat. 15

Of excommunication.

Excommunication is, wher-
by notable hyscromongers,
aduouterers, vsurers, ex-
tortioners, spoplers, rousers, py-
rates, brallers, ryoters, dyon-
kardes, sedicious persons, wa-
sters, after they haue ben admo-
nished, and do not amende, be
L. vii. co. iii.

A CAETCHISME

Mat. 18. company of the faythfull, ac-
cordinge to the lordes coman-
dement, not that the churche ca-
steth them vnto perpetuall ru-
gne and despayre, but it dain-
neth theyz lyfe & maners and
excepte they amende, the chur-
che ascerteyneth them of theyz
damnatio. This order is ther-
fore necessary amōges the faith-
full, that sith the churche is the
body of Chyſt, it ought not to
be defyled with ſuch ſynkyng
members, whiche redounde vn-
to the shame of their head. And
mozeouer leaſt by company of
ſuche a naughty ſorte (as it cō-
monly chaūſeth) the good also
myght be corrupte. It is alſo
profitable for them ſelues, that
theyz

their lewdnes be thus chastised
which , where as other wapes
by sufferaunce, they wold ware
more wilful and obstinate, now
dyuen thus to shame, myghte
lerite to amende, whiche thyng
yf they can be wonne vnto, the
churche gentillye receyuet
theym into her felowshyppe a-
gayne, and to the partakyng
of that same vnite, from whens
they were banyshed and shut
out. And least any man shoule
proundly despysse the iudgement
of the churche, or lytell regarde
that he by the churche is thus
condemned , the Lord wyt-
nesseth that this iudgemente
of the faythfull is none other
thyng then the publysshynge

L.III. of

A CATECHISME

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of his owne sentence, and that it is approued in heauen, what they do in earth. For they haue gods worde, wherby they may damne the froward, they haue agayne Gods worde wherby they may receyue those that comune vnto grace.

Of ciuile rulers and gouernours.

The Lord wytnesseth, that
not onely he allowed tem-
porall gouernauces and
the office of magistrates, but
also for that with suche hono-
rable auctoritie he setteth forth
theyr dignitie: hyghly he com-
mendeth the same vnto vs, for
he

he assureth vs þt it is the wo:ke
of his wylisme, that kynges
cayne, that counsellours di-^{Pro. 8.}
cerne iustyce, that the honora-
ble be tudges of the erth, yea &
otherwhyles he callethe theym
goddes, bycause they supplye
and exequute his rowm, In an
other place also they be reapo:z= ^{psalms.}
ted to exercyse iudgement euuen ^{Deut. 1.}
for god and not for man. Fur-
thermore Paule recycteth the
offices, amonges the gyftes of ^{Rom. 13.}
god, and wher as he maketh a
longer treatye of them, he mani-
festly teacheth that their power
is the ordinaunce of god, & that
them selfes be ministers of god
to the prayse of the waldoers,
and to the vengeaunce of the
L.V. euph

THE CATECHISM.

To holde it apperteyneth to judges and other set in
the office, to remembre whome
they serue in thyn office, and to
do nothing briesemynge gods
commandments and bicates. Yea all
they study ought they hyther
to to referte and employe, that
they conserue the uniuersalle
comme of the true religion with
out blemishe or spot, that they
wirke the people with good
lawes, that bothe openly and
and priuately they procure the
weale, comoditie & rest of their
Dominions'. This can not be
done but by iustice and iudges
ment, which two thynges espe-
cially be committed vnto them of
the prophet. Justice is to maym
teyn

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IN CATECHIS
his heavenly mysterie
crete counseles by
saye to mannes
when they come
scriptures mo
nyshed with al
and pleasure
terly cast

Reverend
The people of all
countries, altho'
we have done
this well, and
for scripture
mans b^rave
inventiōs,
make a

Df Jeremij the Prophete. A.D. 593.
of Ierusalem with their geldorf men, the
priestis and al the peple of þ lande which
passed thorow betwene the two sydes of
this bullock / I shal betake into the power
of their enimes which songe to drawe on
to their hertis. And their karions shalbe
meat for the foules of the ayre & beastis
of the erthe. And as for Zedechias Kinge
of Iuda & his rulres / I shal desyuer them
into their enimes handis which thidde for
their lyfe / even into the handis of the arm
ge of Babylons hoste : whiche nowe gois
the awaye from you / but at my Becke /
(saith þ Lord) he shal returne vnto this
cyte / whiche wonne and taken / they shal set
on fyre. And the cytes of Iuda / I shal leue
desolate noman to inhabit them.

C The. prop. Chapitre.

The sermon shewed of the Lord
to Jeremij in the reigne of Joachim
the sone of Josias Kinge of Iuda vpon this
maner. Go to the house of the Merhabites /
and call them forthe / and bringe them to
the house of the Lord into some of þ newe
stryes / and geue them wine to drinke.
Then toke I Jazaniah the sone of Jeremij
the sone of Habaznie / and his brether
he with al his chyldeire and al the family
lye of þ Merhabites / & brought hem to